

woron



bombs from anu

Impeccable, reliable sources have it rumoured that the ANU infamous Professor Sir E. Titterton. (known on Campus as little 'tit'.) — is to be retired.

WHAT HAS ANU BEEN HARBOURING ALL THESE YEARS??

One of those English scientists to work in the Manhattan project which developed and produced the first Atomic bombs. Some like Sir Mark Oliphant have crises of conscience and got out, but not our Tit.

On Tinian Island, August 1945 he armed the Uranium Atomic Bomb to be dropped on Hiroshima by that B29 Bomber affectionately called 'Enola Gay'

In 1946 for the USA Atomic tests at Bikini Atoll Titterton did the countdown. In the official American film an American voice was dubbed over his. This remains his principle grievance against the American nuclear program.

The British Atomic Tests: on Australian Territories in the 1950's, he was responsible to the Australian Government for safety precautions. The test sites in the Monte Bello Islands, Maralinga and Woomera are now habitable again. Whether those sailors from the Australian Navy who became sterile from radiation at the Monte Bello tests have recovered also, is not known.

On the Defence Science Advisory Committee, at Aca-

demie Seminars, and in the Media, Titterton has been a "Bomb For Australia" man — to be more accurate — a bomb for Titterton. Since the nuclear Test Ban treaty of 1963 he has been too adroit a politician to argue directly in public for an Australian bomb. The record is clear.

Writing in the Australian International News Review (Dec. 7 1965) (a right wing fascist publication... well known for its blatant racism) he wrote an article headed 'Nuclear Free Zone in SE Asia?'. He argued that such a zone was "NEITHER POSSIBLE NOR DESIRABLE". Talking about an Australian Atomic Bomb he wrote that "the total cost is trivial" and pointed out that with the

Mirage fighter — bomber and the F111 on order Australia had appropriate delivery systems. He concluded that in the event of Nuclear War in the Northern Hemisphere "Nuclear weapons would be essential to our defence" its clear from the article that he means against China and Indonesia.

Titterton and Sir Phillip Baxter, then Chairman of the Australian Atomic Energy Commission, pushed various Liberal Governments into opposing the Nuclear Non-Proliferation Treaty. At ANU Seminar in 1967 Titterton made his usual case about the dual civil and military use of Nuclear Power Stations. He said that if the worst came we could defy the Treaty and

"bury our fissile material in dry river beds in Central Australia".

Titterton and Baxter (now replaced) in close alliance with Gorton pushed the proposal for the nuclear power station at Jervis Bay. Gorton's fall from power finished this.

In the Labor Government happily, Titterton's advice is not taken but it says something about this Campus that Titterton has been Professor of Nuclear Physics since 1950, and Director of Research School of Physical Science since 1966. If he goes as Director will he stay as Professor?

by a special correspondent.

NEWS

ONE BANANA SHORT

Our dearest doctor, you know the one — the brilliant academic who sacrificed his career to found the most liberal, democratic hall on campus, has yet again fined a hall member — you may remember his disgusting performance last year when he not only threw a girl out of the hall for sleeping with her boyfriend but also fined her. This time he has fined a hall member \$5 for taking two bananas.

Under Garra Hall kitchen regulations only one serving can be taken of anything that does not contain fat or grease. However the staff generally let one take two pieces of fruit being closer to the reality of the situation than Walsh (Burton/Garra manager) and Short who blindly follow their twin principles of economics and rules without regard to what it is doing to people.

It is intended to direct Walsh at the next JCR meeting to allow hall members to take up to 2 pieces of fruit, but it is regrettable that the inflexibility of those who run the hall for us, means that their every duty must be spelt out in a formal motion.

PS. The rumour that Short's shock resignation, to take effect at the end of the year, gave him an extra 6 months in office is entirely false.

ARGH

The old Union was an experience of queues, overworked staff, queues, discomfort, more queues. The new Union is an experience in elite surroundings of queues discomfort, overworked staff more queues and no hope of getting a grog after 5.

NO POSTERS

Posters put anywhere but on the non-existent notice boards are torn down. Some went on the new glass windows and were taken down immediately.

SRC

How many are going to turn up to the abolition meeting? It will be a true measure of student apathy.

THE BOOT

Apparently one of the women who worked in the old Union for some years was fired WITHOUT NOTICE, given no reason, and informed that she was not wanted in the new Union. Reason: TOO OLD — Part-time work was refused — so much for Gene de Totth.

UNION BOARD

Wonder if any student has ever thought that maybe the people who work would like to be on the Union Board of Management.

GAY LIB

Wednesdays, Bruce Hall S.E. Upper Common Room.

The initial drive of Radio ANU seems to have died the death. The technologists who put the station together and the bureaucrats who are needed to run it have begun to let their listeners down with their rigid unimaginative programs. The evening rock programs have become a wilderness of aspiring D.J. stars playing esoteric music between boring raves about the artists in question and everything they have done in the last twenty years.

A break in this style came on Thursday night when Woolly attempted to provoke an audience reaction by producing a program of fun for children of all ages, games and competitions. The audience reaction was nil. People, it seems have been so turned off by Radio ANU that they don't listen any more.

Woolly of course was suspended as an announcer because his program didn't fit the stereotype. And guess who the prime mover of the suspension was? That old master of the boring program Garry Raffael himself.

Australian nationwide opinion polls which very accurately predicted last years Federal Election results has released the results of a national poll on abortion. The poll reveals that eighty-six percent of Australians favour Abortion on demand or in certain circumstances.

DSP APOLOGIES

The DSP apologies for the article last week that referred to the Minister of Education as 'Mr. No-Comment Bastard Beazley' and a clear refutation of this appellation has been shown by the Minister in agreeing to do an interview with Woroni

Shift to aid.

Professor Wassily Leontief, the distinguished Harvard economist noted for his work on input-output theory and a member of the study group, believes that diverting arms spending partly into aid may be less disruptive to industrialised societies than shifting to domestic personal consumption.

Speaking in New York he said: "It would be foolish to deny that many groups in society, both entrepreneurs and workers, are seriously concerned as to what will happen to their livelihood if the government stops purchasing arms."

The calculations, he said, suggest that if military expenditures are diverted to aid rather than domestic consumption "structural adjustments will be easier to achieve, for the simple reason that aid very often consists, and should consist, of machinery, tools of production and certain basic raw materials which also go into military production."

Based on a hypothetical 20 per cent shift of military expenditure in the United States to civilian uses, an annex to the report shows that the number of industries losing jobs would be less if the money went to aid rather than domestic personal consumption.

"Arms limitation agreements reached up to now are not disarmament agreements," said Professor Leontief. "In my opinion, they could possibly lead to a change in the nature of arms. In fact, they may increase the cost of arms because the most effective, I hate to use the words, effective cheapest weapons—biggest kill per buck—are forbidden. So the rich nations begin to spend more on more expensive weapons."

Military Spending represents a serious distortion of the world's economic and social priorities. Two separate United Nations studies, published last

for next week's Education issue. The DSP also wishes to apologise to Hans Drielsma, but would perhaps add that 1. Sensationalism is fun 2. Newspapers always distort news and so dramatic distortion enables readers more scope in creating their own twisted view of the news.

year, have hammered home the extent of arms expenditure and contrasted it with the relative trickle of resources going in aid to the Third World. The six main spenders, it points out, allocated \$171 thousand million to the military, but supplied only \$5.6 thousand million to the Third World as official development assistance.

Requested by General Assembly Resolution 2667 (XXV), December 7, 1970, the first of these studies, entitled the *Economic and Social Consequences of the Arms Race and of Military Expenditures*, outlined the present situation in stark terms.

Among its conclusions: — There are more than 23 million persons in the world's armed forces and it costs \$200 thousand million a year to feed and arm them, more than the combined income of a third of the planet's population—the 1,300,000,000 inhabitants of Africa, South Asia and the Far East; — More than 6 per cent of total world output is devoted to military uses, two-and-a-half times what all governments spend on health, one-and-a-half times what they spend on education, and about 30 times total official economic aid to developing countries: — Military research devours \$25 thousand million a year, while only \$4 thousand million annually goes to medical research.

This study, carried out by 14 international specialists, also showed that the great bulk of the money—more than four-fifths—is spent by six countries: the United States, the Soviet Union, France, the People's Republic of China, the United Kingdom and the Federal Republic of Germany. Except in the Middle East and Indo-China, developing countries spent proportionately less on arms and military personnel than the industrial world.

Ann Pickering, ANU Development Action.

LETTERS

Dear Editor,

I hope you are very well, wish you were here, how are you, this place gives me the shits, so does the decoration, or lack thereof — so does the reading room or lack thereof — and the music room and lack thereof, and the good food or lack thereof. The seats in the milkbar or lack thereof. And I don't like sitting on hairy carpet and being abused for eating my Union food off the hairy carpet and being abused. If I am a middle bourgeois shit, purple carpeted student I expect to be treated as such!

Nicholas.

Dear Editor,

Last weeks edition of Woroni referred to Hans Dreisma in racist terms. I object to the way in which his nationality was used to denigrate him as a person.

This sort of thing is unworthy of Woroni and I suggest you get someone less bigotted than McCredie to write your news briefs.

Andrew Benjamin.

bigotry is fun.

Up yours,
McCredie

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OLD MEN IN MY SEA

I am not a storyteller. Because I know all the stories I could tell. The emotion has gone out of them. Only now and then Life comes along, jabs at me, digs a filthy finger into wounds I didn't know were festering. What do I mean, Life? Mother.

When I was born, innocent. I wasn't afraid of death. Just lay there, living. I could have died. But Mother came along and attached me to Life.

When my grandmother died I was only a child. I still had a chance not to care. But they hushed and sniffed round me. Pretending nothing was wrong. So I found out. Death was around. You had to be so lemm n afraid, grief-stricken.

That's how I lost my innocence. I had probably lost some other innocences before then. Had them stamped out, traumatically. I can't even remember having a body below the waist. That pleasure in all the excremental functions. There was nothing between my legs I know of. Squeezing, tickling, down there? Nobody ever did that. That's what they told me sometime, probably. Nobody does it. The filthy liars. When they know that we are so impressionable under the age of six. When the Jesuits want to get at us before then because their message becomes indelible. Their fireproof, loveproof stranglehold.

I did try to grow into my first adolescence. Struggling through the dirty old men. God, how they frightened me. Even the old knee-trembler.

I was sipping my ice in the sidewalk cafe. Amy my girlfriend was sipping beside me, one one side. On the other side, my girlfriend's father. Images in his mind probably.



Gazing at me. I couldn't pretend for ever that I didn't feel his knee trembling against mine. I moved imperceptibly. So did he.

That was all that happened. But I had to drop that girlfriend. God knows for what official reason.

All us girlfriends had experiences with men. They were forever following us. Either on the staircase, or in the street, lurking in doorways. Like the one, that one, that unspeakable one. Who exposed himself to me when I walked past. In broad daylight, though in the dark of the doorway. I recall it on sleepless nights or days. He simply undid his coat and revealed what hung out of his undone trousers. I was on my way to the skating rink. But in that thick street, I started burning.

How about it, girls! All you, like me, with respectable parents who can't say words like genitals, masturbation, erection.... who have never even heard of words like fuck and cunt.... how about it? Let's write a book about the dirty old men of our childhood. Like relatives, or respected parents' friends, or poor scraps of pensioners....

Are you the proper, acceptable sorts of middle-ageing ladies? Did your dirty old men grow younger as you grew older? That's the prescribed path. Richly growing into a dirty old woman in some young men's lives. Maybe only your sons'.

My father died in my first adolescence. I was about thirty-five. That ended it. I'll never forgive him for dying.

So I by-passed maturity and hurtled into my second adolescence. From sheer lack of maturity I am stuck with my dirty old men now.

Why didn't you tell me about death, mother? You always pretended life was all sunny and safe. And then Death ripped my father away. Leaving me forever groping for a word for that gash, that flouting of my needs. Showing up my feebleness to the giant, Life. Who can come and go in the form of Death.

I seem to magnetize old men. Though in this, my second adolescence, they are more devious. They don't expose themselves to freely. Now they crouch on park benches, shamble from out of doorways, cough in libraries. One lay himself, bleeding, into the gutter for me. When I walked past, bent on my way to my shelter, on a dark chilly night. Charity, whispered the voice of my upbringing. I saw blood oozing from the back of his head. Why hadn't anyone else seen him? Why me.

When I put my hand tenderly under his shoulder, he still couldn't get up. I rang for the ambulance.

Of course, the ambulance man was hardened to such cases. Jerked him a somehow, pushed him into the back of the ambulance though he couldn't even sit up straight by himself. They get up to some funny tricks, the ambulance man said.

I should have sat in the back with him. Loving-kindness, the voice of childhood whispered. But when I had helped shove him in, the feeble old man had his hand in my armpit. And his fingers groped round firmly till he reached my nipples.

We got him to the hospital. We helped him out of the ambulance. He took my hand and didn't let go. I knew where he'd put his mind. His face was all swollen from the fall. The blood was still dripping from the back of his head. But I was in that hospital bed with him that night. They never seem to get too old for it these old men.

Why haven't I ever got old enough of it? Mother? The things you never said, Mother. Like it's nice to take all your clothes off and show it off, what you've got. And for a man to take his off and show you the lot. That unique dangling growth above his legs. You can touch it. It's alright. You can even put it between your legs. You can put your arms round him as if he was your friend. You'll see how nice it is. Skin on skin. Skin in skin.

Mother is in an old-age home now. When you first go there, you shake your fist at life. These deformed vegetables, slouching in their wheelchairs. Paralysed on one side, or the other, or both. So they have to sit up and stripped down and bottom-wiped. Incontinent. The nurses, crisp, young, glowing.

There was an old lady who sometimes sang a song in her twilight state. The vegetables didn't seem to notice. The nurses smiled.

There were those other signs of life left too. They all enjoyed their food. And its release. These functions cost great effort, but pleasure too. Sometimes the old girl's voice rang out in the evening, in the night. She cooed, she sang, she carolled. Sometimes she called —

Grandfather, where are you now? A loud strong shout. What need for that one sensible question?

Grandfather, who are you exposing yourself to now? Grandfather, do you want Grandma, up there? Or is there some innocent you are giving a thrill to?

Grandma, does it still haunt you, the sex life you had, the sex life you didn't have? Did you miss out? Is that why you want Grandpa?

Mother smiles indulgently. She can still hold her own tea-cup and control her sphincter.

I go home. Toss in my sleepless bed. Wonder what songs I sing, who I call for in my twilight state.

And the old men finger me on park benches, rise from the gutters to ride me with trembling knees. In padded hearses.

Lucy Raig.

hush
surfwaves are lapping,
hush.
eddys gurgle, light flash of spring seas
the reef is slow,
the sea is shallow.
Trilobites
play among the seaweeds waving
towards the end of coastal shelves
on the horizon...
islands dotting blue
each one a reef.
Tidal
World in bygone, fading sunshine
sun clouds scudding
50 feet above
& a huge moon
rising, red
Sun, sinking
blimp that hazes & vanishes —
night.
Phosphorescent sea
hush.
The stars were different then
hush.



We came as one
and suddenly we warmed the
world
finding each other as we
really are
not the elaborate facade
formed around our souls
by the cruelty of existence
but as entities separated from
existence
by the comprehension of our
mutual yet separate
desire
to be understood
to be loved
to be accepted for what we are
no more

Mark G

Andy Neville.

MASTURBATION

One of the demands of the new feminist is that women cease to be treated as objects, by husbands, children, advertisers, etc. — it is a part of this demand that she/her vagina be taken out of that class of objects in which men masturbate: which class has recently been shown to include not only female underwear but also pieces of liver. The new feminist repudiates the so-called sexual revolution which we find as oppressive, destructive and degrading as Victorian Puritanism: the sexual revolution has made women feel that they must be able to fuck with impunity, without guilt or anxiety, under any conditions and, most tellingly, with anyone. That is, the sexual revolution or the new sexual "freedom" amounts merely to more of the same. Hence it can hardly be a revolutionary change. Submissiveness, dependency, frigidity, passivity, sexual inadequacy must be linked to social realities. This male dominated culture embues us with a sense of second best status and there's no reason to expect this sense of inferiority & inadequacy to go away when we get between the sheets.

One of our revolutionary demands is the demand for a new understanding of sexuality.

What I want to explore today is the role of masturbation in achieving this understanding.

Sexual relationships quite often produce a lot of anxieties. You question yourself about why you didn't come/reach orgasm, or did he like it, or does he really like my body and so on. Being in a relationship with a man often leaves you defining yourself in terms of the relationship. If there's no man in your life

you must be worthless. Here's one woman's testimony:

My first reaction to being without a man was frustration and anger. I wanted a man to sleep with. I thought, well, here I am feeling pretty liberated sexually, and there's no one to sleep with. The intensity of that feeling was short lived. I thought less and less about being with a man. I had very relaxed times with my friends during that period. I was never tense and waiting for a phone call. I was not afraid that I would lose someone. I didn't have to think twice about making plans with friends for dinner. I was free. I was not asexual during this time. I was masturbating with much pleasure. I was having different kinds of orgasms, some long and slow and ripply, others short and jerky and tender. I was exploring my sexuality in a way I had not with men. I had the time and space for a lot of things. It was easier to do the work I wanted to do because of my sense of me being my only obligation. At this point I saw that my initial frustration at not having a man had to do with a judgment I was making of myself. A man meant completion. Without one I could never feel whole. After several months of celibacy, I was feeling pretty whole. I was functioning on approval and good feelings that I supplied from me to me.

Two things happened to her; she acquired new knowledge of her body and her sexuality and, just as importantly, she found that being alone could be a positive experience, that being alone was not the absence of others.

For the young woman, the teenage girl, the sexual sit-

uations which she often finds herself in — necking, petting, frothing, intercourse, etc. — are often harmful to her sexual development. If a person is continually aroused but without the release of orgasm she feels frustrated and uneasy and the continual occurrence builds up habit patterns which are difficult to break as she gets older. The longer a girl delays having orgasm the more difficult it becomes for her to experience it in later life. Thus a young girl is now often encouraged to masturbate; as a means of teaching herself how to achieve orgasm; to learn how her own body reacts and to help her to achieve adult sexual fulfilment.

Of course there is a serious social stigma attached to masturbation — if there weren't I wouldn't have been asked to give this talk.

The nineteenth century told us that masturbation caused insanity, mental and physical disability, acne, weakness of the will, blindness, cancer, dullness of mind, sterility, headaches, pimples, stomach upset, poor posture, kidney troubles and all sexual deviations from fetishism and homosexuality to lust murder. These evils could be revisited on your children and your children's children. Kraft Ebbing relates the disgusting story of a girl who began to masturbate at seven, taught her sister to masturbate also and at the age of 10 was given up to the most revolting vices!! Even a white hot iron applied to the clitoris had no effect in overcoming the practice.

Boys had their genitals locked in cages or encircled with a spiked ring during the night. One of the earliest uses of electricity was a device which rang a bell in the parent's

room if their son had an erection in bed. The literature recommended to following procedures for correcting female masturbation: amputating or cauterising (burning) of the clitoris, miniature chastity belts, sewing the vaginal lips together to put the clitoris out of reach and even castration by surgical removal of the ovaries (nowhere does the medical literature suggest removal of the testicle or amputation of the penis to stop masturbation).

The literature justifying these claims is full of fallacious reasoning: (a) Kraft Ebbing's belief that masturbation leads to insanity arose out of his observations that insane people masturbated. (b) Freud's explanation of the origins of female passivity, submissiveness and sexual inadequacy is as follows:

If during the phallic phase (about the age of three) she attempts to get pleasure like a boy by the manual stimulation of her genitals, it often happens that she fails to obtain sufficient gratification and extends her judgment of inferiority from her stunted penis (clitoris) to her whole self. As a rule she soon gives up masturbating, since she does not wish to be reminded of the superiority of her brother or playmate, and turns away from sexuality altogether.

The childhood masturbation taboo contaminated the entire sexual lives of these people.

In many women it led to a dislike of various contraceptive techniques, the diaphragm, creams, pessaries and so on because they involved the forbidden childhood act of "touching themselves". Further since masturbation is bad sex is bad.

The twentieth century is not always better: D.H. Lawrence



held that masturbation is the most dangerous sexual vice that a society can be afflicted with, worse even than homosexuality.

The "enlightened" twentieth century position seems to be that masturbation is natural but

- (a) must be done in moderation
- (b) causes psychological disturbances
- (c) is not masculine for it is a weakness or inadequacy
- (d) is evidence of immaturity

- (e) solitary and therefore unsocial
- (f) one cannot possibly get full emotional gratification through it
- (g) leads to sexual frustration
- (h) may cause (i) impotence, (ii) frigidity, (iii) premature ejaculation
- (i) may lead to sexual excesses.

Other than to say that enlightened they are not, I do not want to discuss these claims now — they are answered in a book by Ellis called *Sex without Guilt* (1958).

There are interesting differences between the frequency with which males and females masturbate. Most boys reach their peak of masturbation between 15 and 18 and within this age group most (if not all) boys masturbate. Female masturbatory behaviour is more sporadic and only about 25% of 15 yr. old women masturbate. This increases until in the over 25 yr age group somewhere between 75% and 80% masturbate. Ellis observes "I have been much impressed by the frequency with which masturbation is practised by active intelligent healthy women who otherwise lead a chaste life".

It is a common male belief/fantasy that girls are aided in their self-stimulation by substitutes for the penis ("consolators"). This is of course rare in reality but common in literature — in passages written to titillate men, not women.

Masturbation to orgasm has been observed from the age of 4 months in females and 5 months in males and both young male and young females achieve multiple orgasm (male record observed: 21 in a row) (one 11 month baby male had 11 in an hour). This multi-orgasmic capacity appears to diminish in males at about the time at which orgasms begin to be accompanied by ejaculation of semen.

It is possible that one of our male masturbation taboos gives rise to a national characteristic i.e. obsession with sport. Many Australian male youth are cautioned: Don't masturbate — think of football instead. This seems to be particularly prevalent in Victoria and may explain the phenomenal popularity of Aussie Rules.

One thing that I have not mentioned as yet is the role of

fantasy in masturbation: most males masturbation is accompanied by fantasies but many women masturbate without any accompanying fantasy at all. On the other hand many women but very few females experience what is known as psychic masturbation or nocturnal masturbation. Both occur without any manipulation of the genitals; the first by concentration on a fantasy; the second during a dream.

The use of fantasy aid of sexual gratification is often seen as morally wrong or at least inadequate. The realist holds that it is better to know what is real than to begin a state of fantasy or illusion; that it is better to be able to achieve sexual gratification without fantasy. To achieve this state of realism is seen as a moral achievement. The freedom which is a proper human goal is seen to be the freedom from fantasy. But I think it is true both that human beings cannot bear much reality, and that it is not a moral shortcoming to use fantasy to improve reality. As Iris Murdoch points out: "almost all art is a form of fantasy-consolation and few artists achieve the vision of the real". Entertaining a fantasy can be in itself a source of pleasure.

To return to the demands of the new feminism, if women are demanding that they be not treated as an object then also they too should not treat others as objects; should not use others for their own ends, sexual or otherwise.

Now, women have physical sex drives or sex needs as much as men and an understanding of one's sexuality can bring with it the ability to recognise those situations in which the sexual need is purely physical —

a demand by the body for release from tension. In a situation like this the new feminist should be prevented by her own ideology from seeking out another person to use as a means of gratifying those needs. In at least those situations she should turn to masturbation rather than use another person.

But it seems to me that this whole argument leaves some very important questions unanswered: viz, why is using another person wrong? And is seeking out a person in a situation like this always merely using the other person.

To answer the former question first, I want to consider prostitution. Can prostitution be considered as a service similar to that performed by house cleaner, gardener, garage, etc. It seems not, for in the latter the person is not essentially involved, the service can as well be done by a machine. But the prostitute is not there to mechanically produce a certain result, i.e. could not happily be replaced by a machine; it is essential that it be a person and that she or he react as a person. Thus the using seems to lie in that the prostitute is expected to act as a person but is not chosen for any characteristic that belongs to her/him as a person, for example personality, belief, needs, opinions, feelings, responses.... Thus a tentative criterion to determine when one is using a person might be.

- (1) the person chosen is expected to act as a person, as distinct from mechanically or some such, and
- (2) any person (of that kind, i.e. any prostitute, any man) would do.

The wrongness of using someone must reside in the disregard of that individual's

characteristics.

To return now to the second question: whether seeking out another person in a situation as described is always merely using the other person. Initially the answer might seem to be in the affirmative but consider the case of the man who enjoys eating cheese made from human milk but who doesn't like the taste of human cheese. In this case it is the knowledge that it is made from human milk that gives him pleasure even though he dislikes the taste. That is, many factors may be relevant to the giving of pleasure.

Thus the impotent man can get pleasure from helping his partner reach orgasm; his pleasure coming, at least in part, from the pleasure achieved by the other person. Also, often during intercourse one of the partners might not be gaining any pleasure from the movements involved but may gain pleasure from having been chosen/asked to share the activity, from the pleasure being given to the other, from the knowledge that the activity is enriching the relationship and so on.

In the case of the woman who is aware of the body's demand to be satisfied, this knowledge alone is not sufficient to determine whether or not she would be using someone whom she sought out. I suggest that if any person would do to gratify her physical needs then that other person is being used. If on the other hand, even knowing that these needs were present, she sought out a particular person, which person took pleasure in being sought out, then this is not a case of using that person.

Elizabeth Reid.

sexual liberation

TOWARDS SEXUAL FREEDOM

There have always been homosexuals, that is, people who have possessed the capacity of loving members of their own sex. Different societies have had different ways of dealing with this mode of experience, some of them even refusing or failing to see much distinction between whether one's beloved had a dick or a cunt. Our society doesn't like em!!

Through the discussion which Womens Lib had brought about and through the changing view of the relation of human beings to each other and to the external environment, there has been a growing awareness of the strict structures that our society imposes on our desires for self-expression and communication. The strait-jacketing effect of sex roles has been well-documented and the so-

called basic unit of our society, the nuclear family, has been tried and found severely wanting. If we all bear the scars of our up-bringing (why do we have to be brought up? and why up? are there some people who dare to claim that they are higher than children?) some social forms leave more scars behind than others. Jules Henry's *Culture Against Man*, published several years ago, argues well that the advanced Western affluent etc etc societies are anti-human, that the things we consider good, like love & cooperation & openness & lack-of-fear & joy & playfulness — that these things are firmly forced out of a child in the socialization process that we call growing up, and that people are so much unhappier for that loss.

Dennis Altman's "Homosexuality: Oppression & Liberation" starts out from Freud's concept of the child's polymorphous perverse sexuality, that is, the child experiences himself & his world (in fact the child doesn't separ-

ate them as adults later teach them to: is this a wider cultural source of schizophrenia and the tension that racks whiteman? has this separation been a psychological foundation of our environment crisis; that is, man-against-his-world, not part-of or together-with?) in an erotic way, in a carefree polysexual way: the child discovers that his body feels good, and likes it. (Of course, the Judeo-Christian ethos tells him that it's a bad feeling and that he should feel guilt). Altman parts company with Freud over Freud's explanation of homosexuality, that it is caused by people getting stuck at an arrested stage of sexual development, the anal stage. (Freud somehow thought that all homosexuals do is put things up their asses.) The stage which, according to Freud, should normally follow the anal stage is the location of the erotis zones of experience especially in the genital zone. Altman, along with Marcuse & Norman O. Brown, sees the social process of the defining & narrowing down of

the erotic potential of people as a Nasty. The allied idea of postponed gratification can be seen (if Freud's idea of libidinal energy as the prime energy source is accepted) as the basic fact of our civilization. Both Marcuse and Brown (and here Altman) ask themselves whether it is worthwhile, whether the sublimated sexuality which has built our repressed & repressive civilization is a person-centered thing. Marcuse gives a qualified no, and then (in his new preface to *Eros & Civilization*) changes his mind. Brown, more apocalyptic (Altman says Utopian) says unreservedly NO, and thereby opts out of any solution-type discussion of social forms (except, perhaps in very symbolic Freudian terms, in Love's Body). Altman can't go so far. He maintains some need for postponed gratification (we can't just fuck and love each other all the time!!) yet he sees the possibility of a human technology which could make the postponement more palatable.



Genital sexuality, Marcuse argues, is the only expression of eros that advanced industrial societies can handle: it's marketable & saleable & manipulable & postponable & (we're told) easily satisfied: its the "new permissiveness" wow! (The trouble with any permissiveness is, of course, that it assumes that there is Someone Out There who is doing the permitting.) The Playboy Ethos is, despite its veneer of liberation, a clear example of this 2-dimensional sexuality. It was Gore Vidal (remember Myron & Myra Breckenridge?) who so far has best depicted the extent to which America defined male & female by whether or no there was something between the legs.

And this is what makes Altman's book an important departure from what's been written about homosexuality before. Instead of adopting a "nigger-justify-your-blackness" attitude, Altman starts right out saying that he's a homosexual and that his experience of people is only different

from (not better, not worse than) that of other people's. And he goes further than that. Through a radical (if not altogether original, except in its application & context) examination of the nature of our society and especially its sexual attitudes, Altman externalizes again that oppression that homosexuals (as most identifiable & threatening minorities) internalize in our society, and which many commentators, even "value-free" scientists, identify with the condition of being-homosexual. Not only are homosexuals oppressed, but also your down-to-earth, beauty-mate, too-right, shiela-that-bangs-like-a-shit-house-door-in-a-gale, poofta-bashing, brawny-bronzed-Anzac-Aussie-type bloke and his beaut little bird, right on, mate! And from there Altman goes to his conclusion (via a sensitive & revealing tour of the gay world, a short history of gay lib and gay perspective on the counter-culture and consciousness III) entitled, "The End of the Homosexual?" Here he looks forward to the time when the

categories of hetero & homosexual will have no meaning, to the "creation of a new human for whom such distinctions are no longer necessary."

It somehow ties in with the realization that everything is really together and balanced (Yin/Yang and all that) and that the erection of boundaries may not be the simple good we have been taught it is. Norman O. Brown, Allan Watts and R.D. Laing all spend much of their writings trying to convey this simple point, one which the mystics perceived long ago. Altman himself writes of breaking down the rigid barriers between art and life, that is, of the possibility of eroticizing every day living. If categorization & organization of experience is necessary, it should be with an erotic sense of enjoyment rather than with a sense of accumulation.

The chorus from Marat/Sade is slightly changed by Altman from

What's the point of a revolution/Without general copulation? to What's the possibility.....

He's demanding (quite sensitively and eloquently, too) nothing less than a revolution of sensibility and sexual activity. Why should half of the human race refuse to have anything to do in a sexual way with the other half? Perhaps that is an in/out group situation that just won't work any more.

(from a Review of Altman's book)

think again

Disturbing the Balance of Knowledge

K. Lycos.

The voice of protest against its economic, cultural and political practices is growing louder in the democratic capitalist West. The volume of literature on pollution, ecology, economic development, education, social and political organization is swelling to unmanageable proportions. Soon we shall be 'needing' specialists to cope with, classify, analyze and summarize, the various 'branches' of protest writing. We now see appearing on the market collections of essays of a radical and critical nature that parallel the plethora of relatively cheap collections of essays and readings that have appeared recently to exploit the pressure of growing student numbers on universities, colleges and their libraries. The market for young radicals, it would seem, is growing too. Articles attacking the capitalist press for bombarding the bewildered student with selections and anthologies — our students are losing the capacity to immerse themselves in a classical text — are in danger of being themselves anthologized in the next 'counter' collection!

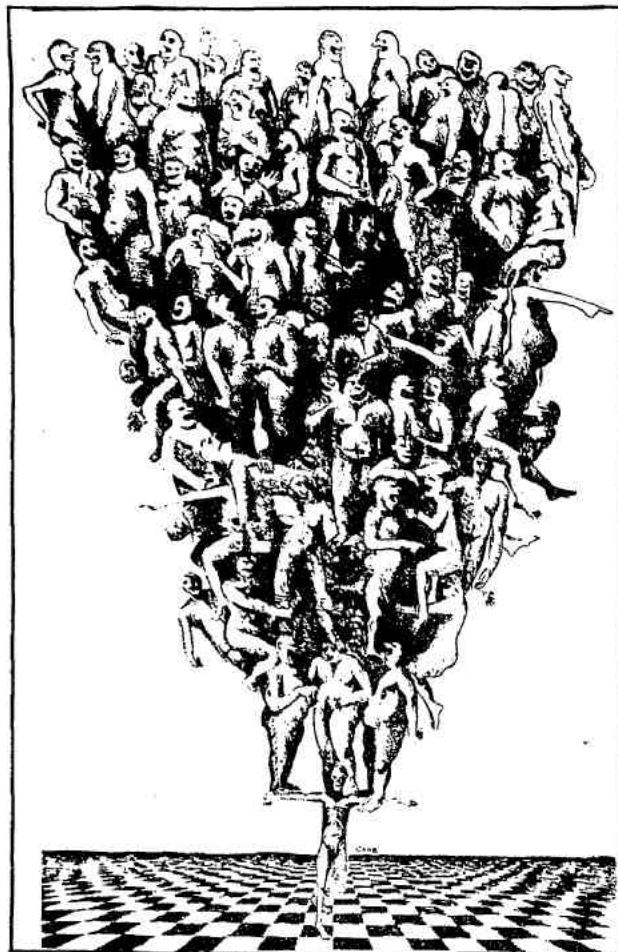
Critics of Marx ought to think again about this peculiar social phenomenon: the power of established modes of production and organization to 'tolerate' and to become immune to critical attacks that leave the mode of production and organization undisturbed. Attacks on 'the barons' of industry or the press, on political or union 'bosses' and on those that 'run' schools and universities remain ideological and ineffective — cries of frustrated praxis — to the extent that they do not concern themselves with the question of how the modes and goals of production may be changed. A business run by the union, a university run by the SRC or an industry run by the socialist state may not alter — may even reinforce — current modes of production and organization.

But let us not be too sanguine about this. The assault on the human world, whether in the form of great powers exploiting and brutalizing 'underdeveloped' countries or in the form of giant industrial and public institutions corrupting and debasing human activities, is all too palpable to allow us to hug closely to the status quo with its accepted forms of change and reform. When the precipice is yawning at his feet can you calmly tell yourself that sleep-walkers have an uncanny way of dealing with such crises?

And so, those of us who find the situation in universities deteriorating write our polemical and reformist articles. Yet, what we primarily need are not blue-prints of social change, whether radical or moderate; we need to understand social change itself. And here lies the rub. For understanding is to a large extent dependent on the specific forms that our relations to knowledge and learning take, and these relations, in turn, owe much of their character and 'shape' to the prevailing institutions. Being children of the industrial and technocratic age, the way we approach the question of social change will most likely betray the practices and ideologies, the hidden values, of our growth-committed and progress-oriented culture. Yet, if we are to achieve the distancing from these hidden values necessary to the exercise of judgement about social change we may have to re-think and alter our current relations to knowledge and learning. Our critical understanding of social change may itself require a change in our modes of seeking knowledge.

In what follows I am mainly concerned with our relations to learning as currently typified in our schools and universities.

Two forms of learning
Illich calls "the balance of learning" the proportion in a society between knowledge which is the result of a primary integration of men into their culture and the countervailing knowledge which is the result of purposeful and programmed training. Speaking in our society is learned the first way while writing in the second. Here is Illich speaking: "When tools are very primitive the balance of learning is low and stable. Limited and tightly integrated knowledge is shared quite equally among most members within a tribe. As the tools become more refined this balance is lifted for a while: the circle of spontaneous learning expands, and the number of things taught increases. On the one hand there are more opportunities to share in different activities or to meet strangers, while, on the other hand, the witch doctor loses his monopoly on initiation as each trade organizes apprenticeships. When tools grow even further, they skew and then upset the balance of learning. Spontaneous learning loses its value. The city child is locked into a man-made world, in which each element has meaning for the designer — but probably not for him. The inhabitant of the city is in touch with thousands of systems, but only peripherally with each. He knows how TV or telephones can be



operated, but not how they function. Learning by primary experience for him is restricted.... Formal education... becomes a prerequisite of appropriate behaviour. And yet the level of shared learning declines. Such [that found in primitive and even classical societies] sharing of societies' meanings has become impossible in a world which, at the demand of its tools, has become opaque, immense, and inaccessible".

Let us note some features of Illich's concept of 'the balance of learning': the distinction between the two kinds of knowledge is not an absolute one; there is no activity that can be learnt only in the one way and not the other. We can even imagine a society — how far off is it? — in which learning to speak becomes gradually a matter of purposive training, and, depending on the society they live in, men can learn to heal and build in both ways in much the same way they can learn to sing and dance today.

Note, secondly, that the balance between the two kinds of knowledge is relative to the stage of 'development' a society finds itself. There is no absolute standard of the right amount of each. That in a particular society more than half the people cannot read or write may not constitute an imbalance given a high proportion of shared knowledge and skills, whereas, in another society the fact that most people can read and write but only a handful

are competent to control the tools of that society may indeed constitute an imbalance.

Lastly, and most importantly, we should note that the rate in which one form of learning can take over from the other form can accelerate quite unpredictably once certain decisions or 'developments' are implemented. For example, in our society house-keeping, manners and sex are becoming increasingly dependent on formal education (schools, media, etc.) though not exclusively so yet. This means that though it is impossible to work out quantitatively the point at which an imbalance becomes destructive of the society, the destructive effects of the imbalance can be quite clearly seen and felt. It also means that though the imposition of limits to the scale of growth in a society will have to be enacted in quantitative terms, the ground on which such a decision is taken cannot be quantitative. The judgement as to whether the scale and rate of growth of our tools and institutions at which they become destructive of the quality of life cannot be left to experts — there are none. Equally, it is not experts that can decide where to impose the limits on growth. Such judgements must be taken by the public. But the public must be informed. Time should be found for people to set up and attend public inquiries into all aspects of social organization that affect their lives — be they workers, women or students. The alternative is

both clear and chilling: Quantitative decisions that effect qualitative changes in our way of life will be increasingly taken by members of the bureaucratic and administrative hierarchies.

I believe that our schools and universities are showing heavy signs of the imbalance that Illich identifies as attending the overgrowth and skewing of tools and institutions. I also believe that we can see these effects in both our 'Arts' and 'Science' subjects. Is not this sharp division itself, together with the rapid and confusing emergence of 'social' — or should it be 'behavioural'? — sciences, a further disquieting symptom? Has society become so vast and opaque that we have to be trained to 'cope with' our fellow men?

Let us now look at our learning practices. We could, I suppose, for rough purposes define the objects of learning as being, Men, Things and Ideas. I do not mean to suggest a sharp division since the relations between these three are equally objects of investigation; I simply offer them as rough headings. Indeed, the point I want to press is that the imbalance inherent in our standard modes of teaching and learning is making it impossible for us to grasp that it is only in their interaction that men, things and ideas reveal their true complexity. To seek 'knowledge' of them in isolation from each other betrays a manipulative and administrative mentality; for, men cut off from ideas become behavioural 'units', and things cut off from men become 'commodities', while ideas cut off from men and things become abstract and formal 'games'. The heightened sense of interaction between men, things and ideas that we find in primitive and classical societies is a direct reflection of the amount of shared knowledge and experience their modes of teaching and learning made possible.

Consider first our relation to literature. I mean by 'literature' the particular mode of production and the associated forms of learning that grow from and around the written word. Quite clearly the books that make up the classical body of literature (in history, poetry, drama, novels, economics, politics, social theory, psychology, philosophy, physics, mathematics, astronomy, etc.) were not meant to serve institutional goals; they were not manuals or text books. The writing of them constituted an invitation to people in general to share and widen their experience and thought about man's spiritual, social and material relationships. Thus, the book can be the focus of a simple relationship



introduce people to science in a way that preserves and promotes two competing principles: the principle of **tenacity** — retaining ideas in the face of difficulties — and the principle of **proliferation** — bringing new ideas even if the accepted views appear justified and without blemish.

To quote Feyerabend, "Proliferation means that there is no need to suppress even the most outlandish product of the human brain. Everyone may follow his inclinations and science conceived as a critical enterprise, will profit from such activity. Tenacity: this means that one is encouraged not just to follow one's inclinations, but to develop them further, to raise them, with the help of criticism (which involves a comparison with existing alternative) to a higher level of articulation and thereby to raise their defence to a higher level of consciousness".

We could point to similar imbalances in our learning attitudes to 'vocational' subjects such as law, medicine, architecture and engineering, for there too, over-professionalism, and specialization is alienating the citizen from his law, the patient from his doctor, the man from his environment. But, perhaps, enough has been said to suggest that we need urgently a public discussion of the values we actually promote and those that people may want to see promoted in our schools and universities. The spectre of late scholasticism is already haunting our class-rooms and corridors, yet the discussion of such an important issue as the restructuring of the ANU remains in the hands of higher 'boards' and committees. Should not the question of who controls the means of educational production be directly open to all concerned citizens?

unifies a body of men in a way which directly contradicts the object of their concern: the relation between ideas (theories) and men or things. For given that concern, the flourishing of ideas will not occur with puzzle-solving activity pressed in the service of the reigning paradigms and their top professorial backers; they require a spirit of competition and argument. In 'normal' science we see the institutional transformation of a simple learning relation — in this case to ideas — to a barren way of life disturbingly reminiscent of organized crime, organized religion or organized business.

Granted that puzzle-solving is a feature of scientific activity the question remains whether the scientific mode of approaching reality is not the attempt to develop ideas by using rational means to eliminate even the most fundamental conjectures. If this is so the basic form of scientific activity is the critical discussion of alternative views, and there cannot be a guarantee that a scientific revolution will mark an 'advance'; it may bring gains, but it might incur losses also.

If the spirit of critical competition between alternative views is not to be swamped by the quietist puzzle-solving of Babylonian-like scientist-administrators, we need to

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TELEMAC HAS THE ANSWER

of learning and sharing knowledge; it can provide the stimulus in reaction to which the reader can learn and share something with the author, and it can be the meeting point around which readers can share thoughts and experiences. This simple relationship of shared learning is denied by the current practices of schools and universities. It is assumed somehow that 'doing' history, philosophy, literature or physics requires more than becoming absorbed in a dialectical response to the style and content of a set of books. The institutional pressure is for training. There arises, therefore, a second set of books and practices: those that will help you to achieve professional status in 'handling' the first set of books. And the more professionals you produce the greater the number of professional books and articles. How else will the professional achieve further certification and advancement as a professional? But becoming a professional, whether philosopher, historian, sociologist or physicist, is a competitive business, and so the pressure is to master the latest and currently approved by the top professionals (the academics) way of handling the classical texts. But this process of keeping up with professional 'standards' is an all-consuming activity, and seeing that in the early stages at least the accepted mode of testing and assessing for future professionals is the short essay, tutorial paper or examination answer, what is 'needed' is the anthology or collection of articles that will quickly and conveniently 'put you in the picture' — a military expression I believe — not only about the classical texts but also about the major 'books about books'. You can now write an essay on Marx, Newton, Plato, Freud, Jane Austen, Wittgenstein or Copernicus without ever even having sighted the original text!

Let us mark the contradiction that results from this institutional transformation of a learning relationship. In schools and universities, the classroom, the seminar, the tutorial group are "means" whereby large number of people are brought together. But unlike the sharing and convivial exchange that involving oneself with a piece of literature can effect, the underlying momentum in schools and universities is to divide and separate by institutionalized competition — competition for grades, knowledge-hoards, brain-power, social standing and in the final step — for jobs.

Let me stress here that I am not dealing with the question — an idle question it seems to me — of the preferability of one method of learning over another. My concern is with the disturbance of the Balance between the two modes of learning. It has resulted in the gradual disappearance from schools and universities of a convivial and co-operative form of life, the swamping of the spirit of free, and perhaps, anarchic, inquiry by the spirit of professionalism and selective competition. It may be of course that our society has so developed as to 'need' people trained in 'literature'; it may be that we cannot 'afford' to have most of our young people swapping informally experiences and reactions to Plato's Republic, King Lear or Mickey Mouse. And it may be that most people in our society have learned to demand that they be taught and have unlearned how to make a personal effort towards learning. All this may be the case. But we must find out, and find out in order to discuss publicly — as I said there are no experts here — whether we want our 'needs', whether we have misplaced priorities, and whether according to some social demands is threatening our culture with stagnation.

I will close this discussion with another illustration of the

threat to our culture posed by the dislocation of cooperation and competition that results from our current relations to learning and knowledge. This time the illustration is from the sciences. It is a commonplace that the introduction of people (both laymen and future practitioners) to scientific knowledge relies to an unprecedented extent on the text-book and derivative forms of literature. What, perhaps, hadn't been noticed before is that the text-book is a vehicle for the perpetuation of what T.S.Kuhn calls 'normal science'. Such text-books have to be rewritten on the wake of each scientific revolution — a shift in the basic model or paradigm accepted by members of the scientific community — and, once rewritten, they inevitably disguise not only the role but the very existence of the revolutions that produced them. Now, whether we agree with Kuhn that the transition from pre-science to mature science is the replacement of the uninhibited proliferation of theories and universal criticism — the philosophical moment — with puzzle-solving under the somewhat authoritarian control of the reigning paradigm, or whether we think that mature science unites two very different traditions that are often separate, viz. the tradition of a pluralistic philosophical criticism and the more practical (and less humanitarian) tradition which explores the potentialities of a given material (of a theory; of a piece of matter) without regard to difficulties that might arise and without regard to alternative ways of thinking (and acting), one point remains absolutely clear: introducing people to science via the text-book promotes and perpetuates a mode of relating to scientific knowledge that is conservative, anti-humanitarian, and non-revolutionary.

The attitudes to scientific knowledge induced by text-book nurtured investigators

WORONI:

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Published by
Andrew McCredie
Director of
Student
Publications
for ANUSA

Vol 25 No 7 13th April 1973

Business Manager
John Grimau

Registered at GPO Sydney for transmission by post as a periodical Category B

Printed by
Maxwell Printing



US by No. 10 Chook — a Synthetic

Naturally enough we have realised the modern tendency to be someone else. We have taken it further and put it on stage. It is impossible to describe talented artists without desecrating their art. I will Not. In a phrase out art is ours alone; completely original and yet completely the same as any of you who is that drunk.

Total assault is our act, like touch therapy, encounter groups and the rest of them. This very emotional involvement with the spectators creates something that could be said to be kindness.

Nevertheless this does not prevent gaudy displays and spectacles being performed on and around the stage. Occasionally this reflects in the audience, and it is true today that these large lucky groups of people love it.

Your next question must be who war the Synthetics — they are Rythm Methos, Callous Dis-regard, Doris Daze, Prison

Lizard, Kommercial Kandy, Lazar Beam, Miss B. Haven, Gaye Abandon, Notorious Queen, Fly Upper, No. 10 Chook and Ena Harwood.

Editors Note: If you are coming to their performance come with your eyes but their spirit — THAT'S SYNTHETIC

Saturday 14 April,
Childers Street Hall,
8pm \$2.00, B.Y.O.G.

WORONI'S WONDERFUL W-NOTICES

WAITINGS

Would the person who put a notice on the Union Board saying my notes and books lost Monday 2nd were found please contact Audrea Mant 513285 or Ext 4476 in Sociology Dept.

WASSAILINGS

The ANU Science Society is having its annual general meeting Wednesday 18th April. All Science students are most welcome.

Student Concessions.

STUDENT CONCESSIONS

The idea behind student concessions is twofold; students are not wealthy, and students are numerous. Someone selling at lower prices should benefit from increased turnover. Concessions lists institutionalize this principle in a way. These lists are also, of course, a matter of convenience.

On the question of numbers, there is a lot to be said for collaboration among the tertiary institutions. This is done in Sydney and Melbourne, and the vast numbers involved make the student body very persuasive. Numbers in Canberra are lower quantitatively, but students from the Uni and the college add up to a significant proportion of Canberra's population. So far, there has been too little collaboration in many areas, and respective SRC's should consider more joint action on concessions. Regarding convenience, members will note that the format has been changed to an alpha-

betical one. One would hope that the number of listings would steadily increase. One of the concessions officers most important functions is consolidation — a process of positive reinforcement for the places giving concessions, so that they see it is worthwhile and they are not being ignored, and of course a search for any possible improvements. What this costs the SRC in time and phone calls, it saves students in cost and inconvenience — if the list of concessions is generally available and properly set out.

The job of maintaining and publicising concessions is a continuing, really an annual, one. Its not arduous but if it isn't done the concessions tend to lapse and no-one knows about them anyway. The SRC should consider seriously the annual appointment of a concessions officer to do these two things.

Francis Keighley,



Auto accessories
Canberra Auto Electrics,
Lonsdale Auto Electrical
Service.

Clothing
AlSCO Linen Service
Capital Stores.
Jaki's Fashion Inn
Josephs
Ken Cook
Sam Catanzaritti
Sybil's
R.T. Whyte

Food
Health Food Store, Mall

Footwear
Civic Footwear Centre
Whites Shoes

Gifts
Vogue Gift Shop

Hairdressing
Vienna Hairdressing Salon

Jewellery
Angus and Coote, Monaro Mall

Music
Palings
Swing Shop
Publications
Government Printer
Restaurants
Happy's
Pizzeria
Sparta
Woodstock
Shoe Repairs
Star Shoe Repair Service
Squash
Canberra Squash Bowl
Willis' Sports Store
Stationery
Business Equipment
Capital Business Supplies
Text Books
Capital bookshop
University co-op bookshop
Theatre
Capitol Theatre
Centre Cinema
Civic Theatre
Canberra Theatre
Travel
Air
Bus
Rail

ENVIRONMENT SOCIETY

The Environment Society is alive and living! As a result of the 4 meetings already conducted the following committees are in operation:

- Recycling — paper, cans and glass;
- Sullivan's Creek problem;
- Campus Planning and Transport;
- Black Mountain Freeway; and
- The "anti-Doomsday" backlash (Chris Harwood, ext. 4193)

For more information contact Peter Fenaughty, ph. 486129.

Meetings are held Tuesdays, 7.30pm, at Garran Hall until further notice via "Bullsheet" and Radio ANU.

REMEMBER:
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- * Vitamin C 500mg (100) \$1.45
- * Lyla Herbal Shampoo (8 oz) 99 cents

As from this Friday, by arrangement with the National Savings Bank, we will be providing an out-of-banking-hours deposit and withdrawal service.

Remember, our discounts apply to ALL on ANU campus, students and staff.

BENEFITS

Legislation has now been approved by Parliament to remove the age limit of 16 years on full-time student dependants of unemployment and sickness beneficiaries. The same legislation also removed the age limit of 21 years on full-time student dependants of age, invalid and widow pensioners.

These changes will remove

the situation in which a student could be forced to interrupt, or in some cases discontinue, his education because the pensioner or beneficiary could no longer support him.

I am concerned that pensioners, beneficiaries and their dependants should know about their entitlements and that those who feel that the re-

moval of the age limits may make them eligible for the additional benefit contact the nearest office of the Department.

It would be very much appreciated if this information could be conveyed to your students.
Louise J. Wienholt
Director-General
Commonwealth Social Services